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**BOOK NOTICES.**

*Blackfoot Lodge Tales: The Story of a Prairie People.* By George Bird Grinnell, author of "*Pawnee Hero Stories and Folk-Tales.*" New York, Charles Scribner's Sons, 1892, 8°, xv, 310 pp.

Of the half dozen men in this country who know an Indian, the author of this worthy companion to "*Pawnee Hero Stories*" is one. About these Blackfoot tales there is a memory of tipi smoke and painted buckskin, of rattle and medicine song, that comes only from having sat within the magic circle when the fire burned low, to listen to the old men recount the legends of their tribe, while the dogs barked outside and the coyote answered from the hills. The author has that rare combination of scientific accuracy with attractive literary style which makes all that he writes a reference dictionary to the ethnologist and a pleasure to the folklorist and the popular reader.

The thirty tales of the volume are classified as stories of adventure, of ancient times and of *Old Man*, the hero god of the Blackfeet. They are told as the Indian tells them, without any of the false coloring of the ignorant romancer and without the superfluous toning down sometimes attempted by the commentator of a higher civilization. They show us the Indian as he is and was, not the gloomy hero of Cooper or the incarnate devil of the dime novel and the melodrama, but a primitive man, living close to nature, with all the characteristics of mental childhood. We find him like any other child, whimsical, uncertain, simple and kind-hearted, yet cruel in his revenge and unthinking in his passion, sometimes really heroic in his sense of natural justice, but forever liable to throw all his fine theories to the winds on the caprice of a moment.

A good illustration of this is afforded in the story of the Piegan peace with the Snakes, where, after years of mutual hatred and slaughter, the chiefs of the two tribes meet by accident in a cave at night and come to the generous conclusion to be brothers. They discuss the evils of war and the beauties of peace and fellowship, and decide that hereafter their people shall be

friends. Each goes home to his own tribe, nearly a whole month's journey from their meeting place, councils are held, speeches are made by the old men, and at last the whole of the two tribes, the Blackfeet from the Saskatchewan and the Snakes from the mountains of Idaho, start simultaneously to the buffalo plains midway to ratify the treaty made by their chiefs. Days and days they travel and finally they come in sight of each other. Then there are greetings and welcomes, buffalo hunts together by day and feasts and dances together at night, and many young men win sweethearts and wives in the camp of their former enemies. At last the hunt is over, the buffalo meat is dried, the tipis are taken down and the *travois* packed, and each tribe starts back for its distant home. The Blackfeet and the Snakes are friends forever. But some young men are racing horses and linger behind for one last trial of speed. Each side claims the victory and the stakes. They quarrel, and before the women and dogs have finally disappeared over the hills the warriors are back again to sink their tomahawks in each other's heads, and "since that time the Snakes and Piegans have never been at peace."

A pretty instance of the sign language occurs in the same story, where the chief of the Snakes, sitting up in the darkness of the cave, takes hold of the hand of the Blackfoot chief, and by waving to and fro (the question sign) asks who he is, to which the other replies by rubbing his hand against the cheek of the Snake (the sign for Piegan). The story of the buffaloes that ate human flesh until their nature was changed by *Old Man* is paralleled in the Kiowa myth of Sinti, who in like manner reduced the deer and antelope from dangerous carnivora to timid ruminants. The story of the bad son-in-law who kept all the buffalo hidden under the water and killed one at a time as he wanted it is paralleled in the mythology of many other tribes, notably in the Cherokee myth of Kanati, the owner and lord of the game. Kutoyis, the hero born of a clot of blood and grown to strong manhood in four days, has also his parallel among the Cherokees in the east and the Omahas on the plains.

The chapter on the history and migrations, the social organization and the religion of the Blackfeet, and on their present condition, contains valuable information to be obtained from no other source. It is interesting to note how the possession of

the horse changed the tribe in a few generations from half-starving hunters in the timber to warlike raiders of the plains. In typography and general make-up the volume accords well with its contents.

JAMES MOONEY.

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*Die Juden und der Antisemitismus : Israel unter den Nationen (The Jews and Antisemitism : Israel among the Nations).* By Anatole Leroy-Beaulieu, of the French Institute. Translated into German by Carl von Vincenti. Separate Print from the "*Freie Blatt*," the organ for combating Anti-Semitism. Authorized Translation. Wien, 1893, 12°, xv, 349 pp.

This work, by the distinguished author of "The Papacy, Socialism and Democracy," is the most important contribution yet given to the world on the subject of the Jewish question in Europe, and in the same connection has much to do with the broader subject of the relation between race and religion. It discusses the Jew from every standpoint, that of ethnology, history, folklore, religion, social rank, education, and physiology, and leaves very little indeed to be added. The broad spirit in which the discussion is handled appears from the first words of the author's preface, in which he tells us that the book is written by a Christian and a Frenchman, by one who believes, as a Christian, that intolerance and racial hatreds are contrary to the spirit of Christianity, and who holds, as a Frenchman, that mankind must be true to the ideals of justice and liberty.

He estimates the Jewish race at from 7 to 9 millions, scattered among from 500 to 600 million Christians and Mohammedans. Although his estimate is necessarily very elastic, it is probably nearer the truth than that of Rabbi Wise, who gives them 20 millions. Of these 7 or 9 millions about one-half are in Russia (chiefly in Russian Poland), 1,700,000 in Austria, 600,000 in Germany, and about 300,000 in Roumania. Italy, France, and England have comparatively few, while in Spain and Portugal, where they once numbered half a million, all native Jews have been long since "baptized or banished." To both Americas he gives perhaps half a million, while in all Asia, the cradle and home of the race, there are barely 300,000. A significant commentary upon the futility of race or religious persecution is the